

A *N^o 2.*
SERMON

Preach'd upon Occasion of the

FUNERAL

Of the Reverend

Mr. *DANIEL BURGESS,*

Minister of the Gospel,

Who DIED *Jan. 26. 1743.* in the 67th
Year of his Age.

By *MATTHEW HENRT,*
Minister of the Gospel. — *Henrt*

With a short ACCOUNT concerning him.

L O N D O N :

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FOR

MR. DANIEL FOSTER

Who Died Jan. 20, 1864



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Funeral Sermon, &c.

II COR. iv. 7.

*But we have this Treasure in Earthen Vessels,
that the Excellency of the Power may be of
God, and not of us.*

DIVINE Providence has in the mournful Oc-
casion of this Solemnity given us a sensible
Proof of the Truth contained in the former
Part of my Text, that *we have the heavenly
Treasure in Earthen Vessels*, for here is one of those Vessels
broken and laid by, by which it appears to have been,
tho' a strong one, yet an earthen one: And now O that
Divine Grace would by its sanctifying quickning Influ-
ences upon all our Hearts verify the latter Part of the Text,
and give us an Instance of it, that notwithstanding this,
there is an Excellency of Power going along with the Go-
spel of Christ, which depends not upon dying Men, but
upon a living God, and is mighty through him to the pul- 2 Cor. 1,
bring down of the strong Holds of Sin, and the setting up of 4.
stronger for Christ, that he may divide the Spoil, and pos- Luke 11.
sess the Throne in the Soul! And if we have Experience 22.
of this, that tho' faithful Ministers are removed one after
another, yet the Spirit of the Lord is not departed from us,
it will be our best Support and Comfort under all Afflictions
of this kind; for though our Ministers have their
Strength weakened in the way, and their Days shortned, yet Heb. 13.

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Jesus 8.

Jesus Christ is the same yesterday, to day, and for ever, the same to his Church: They are wearied and worn out, and gone there where the weary are at rest, but the everlasting God, even the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary; so that, Thanks be to God, we still we have the Treasure, and if it be not our own, yet it may make it ours, tho' still we have it in Earthen Vessels.

First, By the Treasure here spoken of 'tis plain we are to understand the Gospel of Christ; the glorious Gospel of the blessed God; in which is set before us, and offer'd to us, the unsearchable Riches of Christ. 'Tis this Treasure which his Heart was so much upon, and so full of; This which in the Verse before he had call'd the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. That's the Treasure which we Christians buy with our blood and glory in. And a noble Description it is of the everlasting Gospel which is preach'd to us, and profess'd by us.

It is Light, 'tis such a Light as in the Dawning of the Day of the Creation shone out of Darkness, when the mighty Word said, Let there be Light, and was the first Light born of this visible World; 'tis such a Light as every Morning shines out of the Darkness of the Night, the Gospel did, it may take hold on the Ends of the Earth, which is turn'd to it as Clay to the Seal. What more bright and glorious than the Light? What more pure? What more self-evident, and what more welcome to them that sit in Darkness? Light is indeed the Treasure, and we have it from the Father of Lights.

It recommends it self to those who would improve their Natural Reason, for it gives Knowledge, sound Knowledge, useful Knowledge, the Knowledge of Duty, the Knowledge of Salvation by the Remission of Sins, a Knowledge infinitely preferable to that which the inquisitive Part of Mankind amus'd and perplex'd themselves with the Gentile Philosophy, which did but darken Counsel with Words without Knowledge; the Light of Joy which the Gospel brings, results from the Light of Knowledge, and that's no Christian Devotion which has Ignorance for its Mother of it.

It recommends it self likewise to those who would improve their Natural Religion, for it gives us the Knowledge of the Glory of God, the Founder and Center of our Religion; it sets that Glory before us as the Object of all our Adorations, and of all our Aims. The Heavens indeed declare the Glory of God, but they shew us the

Isa. 40. 28.

1 Tim. 1.

II.

Eph. 3. 8.

Ver. 6.

Job 38. 13.

14.

— 38. 2.

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Now and which way we may glorify him, much less be glorified with him: Here, therefore, where Natural Reason and Religion do both leave us at a Loss; the Gospel of Christ takes us up, and leads us on, shews us the Glory of God shining in the Face of Christ, where it shines clearer and stronger, and brighter, and with more Satisfaction than it doth in the Face of the whole Creation; for it declares the Glory of God reconcilable to us, and accessible by us, nay, and in Christ reconciling the World to himself, and taking a Remnant of the Children of Men into Covenant and Communion with himself, through a Mediator. In it Life and Immortality are brought to Light, are brought to hand; such a Knowledge as this well deserves to be called a Treasure, and it is this Treasure here spoken of. Secondly, By the Earthen Vessels here it is plain we are to understand the Apostles and the Ministers of the Gospel, here in their present State, while they are in the Body. We have this Treasure lodg'd with us for the Use of others, whose Bodies are as Earthen Vessels. These were the Gifts Christ gave unto Men when he ascended up on high, and valuable Gifts indeed if we consider the Treasure lodg'd in them;) not only Prophets and Apostles, but Pastors and Teachers, whose Office and Business it is to preach the glad Tidings of Redemption, by the Redeemer's offering himself to be a Sacrifice for us, and a Saviour unto us.

2 Cor. 5.

19.

2 Tim. 1.

10.

Eph. 4.11.

The very same Gospel that was preach'd by the Apostles and Evangelists then, is preached by the Pastors and Teachers still; only the Business of the first Preachers of the Gospel was to propagate it to distant Nations, to carry it from Place to Place, that Christ might be known Salvation to the Ends of the Earth; the Business of the Pastors and Teachers since has been rather to propagate it to succeeding Generations, to carry it from Age to Age, that the Name of Christ might endure for ever, and his Throne as the Days of Heaven. The former was intimated in the Command, Go, disciple all Nations; the latter in the Promise, Lo, I am with you always, with you and your Successors, even to the End of the World.

Rom. 10.

18.

Pl. 89. 29.

Mat. 28.

19, 20.

Now those who are employ'd in this Work are here said to be Earthen Vessels; we have it εν δοξαριois ανδρει, in Vessels made of Shells of Fishes, so the learned Dr. Hammond thinks it might be read; the Shells of Oysters (which have their Name from the Word here used) and other the like, resemble our Bodies, in which our Souls dwell, as

Jer. 19:
10.

a *Fish* in the *Shell*, and are fasten'd to them; and he observeth from *Grotius*, that the *Platonists* making two *Bodies* of a *Man*, one more inward, which the *Soul* was immediately lodg'd in, which they call'd *Ὀχημα ψυχῆς*, the *Chariot*, or *Vehicula* of the *Soul*, an aerial *Body*: The other which is terrestrial, more gross and carnal, which we see and touch, they call'd *Ὀστέον*, the *Word* here us'd, the *Shell* of the *Soul*. But he owns that the *Word* signifies likewise an *Earthen Vessel* which has pass'd the *Fire*, and is therefore brittle, and soon broke, such as that *earthen Bottle* which the *Prophet* broke for a *Sign* before the *Ancients of the People*.

Thirdly, The Force of the Reason why God has pleas'd to put such a *Treasure* in *Earthen Vessels* is plain, that the *Excellency of the Power* may be, that may appear to be of *God*, and not of *us*. "We carry it," *dies about us* (so *Dr. Hammond* paraphraseth it) subject to all manner of *Oppositions*, *Pressures*, and *Afflictions*, and this on purpose designed by *God* also, that all the good *Success* we have in our *Apostleship* may be imputed to *Christ*, and not to *us*, as it would be if it came with any *secular Power* or *Grandeur* to plant the *Gospel*. And a very considerable *Proof* it was of the *Divine Original* of the *Gospel*, that tho' the *Preachers* were not only destitute of all *worldly Advantages*, but labour'd under all imaginable *Disadvantages*, yet it made its *Way*, gain'd its *Point*, and did *Wonders*, which was an *Evidence* that there was an *Excellency of Power* above that of any *Creature*, going along with it.

Three *Doctrines* we may observe from hence.

1. That the *Gospel of Christ* is a *Treasure* indeed, and is our *unspeakable Privilege* that we have that *Treasure*.
2. *Ministers* are *Earthen Vessels* in which this *Treasure* is put.
3. Therefore *God* has put the *Treasure* into *Earthen Vessels*, that all that are enriched by it may give the *Glory* of it.

For the *First*, In having the *Gospel of Christ* known and own'd among *us*, we have a *Treasure*, truly valuable, nay, invaluable. It is our *Happiness* as *Christians* that we have the *Gospel* written to *us* in the *Scriptures*, which are of *Divine Inspiration*, preach'd to *us* by a *Ministry* of *Divine Institution*, under the *Direction* of a *Divine Warrant*, and the *Influence* of a *Divine Promise*.

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and profess'd in the World by a Church called out of the World, and incorporated by a *Divine Charter*.

We live in an Age of Infidelity, when under colour of opposing Bigottry, and Enthusiasm (two very ill things) the Gospel of Christ is ridicul'd and run down, and set upon a level with the *Pagan Theology*; *It's time for thee, Lord, to work when Men thus make void thy Gospel*, and *Psal. 119.*

It's time for us in our Places to appear in defence of that which is the Foundation of all our Hopes, and the Fountain of all our Joys, when it is thus virulently, thus violently attack'd; 'Tis *pro aris & focis* that we contend, *Jude 3.*

when we contend for the *Faith once deliver'd to the Saints, and for the common Salvation*, and therefore we ought to contend earnestly. *Upright Men are astonied to see such sacred Truths and Laws treated with such Contempt, and the Innocent cannot but stir up himself against the Hypocrite.* *Job 17. 8.*

When they speak slightly of the Gospel who hate its Laws, and despise its Comforts, we ought to speak honourably of it, and how can we speak more honourably of it than to call it, as the Text doth, our *Treasure*, we know it, and believe it to be so, and that in comparison of it, all the Learning and Policy of this World is but *Trash and Trifle*?

The Gospel of Christ is indeed a *Treasure*. For,

1. There is in it an *abundance of that which is of inestimable Value*. If the things themselves be truly precious, and there be plenty of them, then we call them *Treasure*; and such things there are, and such a *Fulness* of them in the Gospel of Christ. As the Merchandise and Trade of *this World*, so its Stores and Treasures are better than that of *Silver*, or of *fine Gold*, or precious Stones. The *Treasure of Ethiopia cannot equal them, the Onyx or the Sapphire.* *Prov. 3. 14. Job 28. 19.*

There are *Treasures of Wisdom and Knowledge* in the Truths which the Gospel discovers to us, about which the Understanding finds the best *Employment*, the best *Entertainment*. There are *Treasures of Comfort and Joy* in the Offers which the Gospel makes us, and the Blessings it assures to all Believers, in which not only the *Necessities* of the Soul are well provided for, but its *Desires* abundantly *satisfied*, and its true and lasting *Happiness* inviolably *secur'd*. There's a *Treasure of Merit and Righteousness* in Christ, and in his Mediation, his Sacrifice and Intercession for us; a *Treasure of Grace and Strength* in the Spirit, and his Operations on us; A *Fulness of Grace, Grace for Grace, Grace for all gracious Exercises,* *John 1. 16.* which

Col. 1. 9. which it pleased the Father should dwell in Jesus Christ, that from thence we might receive.

These are *Things of Value* to the Soul of Man, in which every Soul puts a high *Value* upon, that truly desires to know and love its God, to serve him, enjoy him, and be for ever happy in them. Things which Angels themselves put such a *Value* upon, that they desire to look into them; and which Christ himself put such a *Value* upon, that he thought it worth while to pour out his Soul unto Death to purchase them for us, since they could not be gotten for Gold, nor should Silver be weigh'd for the Price of them.

And there is an *Abundance* of them, infinitely exceeding that of *Light* in the Sun, or *Water* in the Sea. In Christ there is enough of that, of all that which our Souls need, enough for all, enough for each, enough for you and me; enough for as many as will come and take of these *Waters of Life*. Lord, it is done as thou hast commanded, and yet there is Room. When God enter'd into Covenant with Abraham (and it was the Covenant of Grace that he made with him) he engag'd to be to him

Gen. 17. 1. *El-shaddai*, a God *All-sufficient*, a God that is enough. Justly therefore is that Gospel which proclaims this Covenant call'd a *Treasure*, for in the most valuable durable Riches it infinitely exceeds the *peculiar Treasures* of Kingdoms and Provinces; 'Tis an *inexhaustible* Fountain of Life and living Waters; 'tis a *bottomless* Treasure, not a Treasure in a Chest, but a Treasure in a Mine, continually spending upon, but never wasted.

2. This is safely laid up for a *Perpetuity*, and therefore it is a *Treasure*; 'tis deposited in good hands, whence you may draw from it, but cannot be deprived of it: 'tis a *Treasure*, not hid from us, but hid for us; 'Tis a *Treasure* under Lock and Key, and 'tis in the Hand of Christ, who this Key of David is. The *Riches of Christ*, which are those *Treasures* are unsearchable Riches, are such as Eye hath not seen, nor Ear heard, nor can it enter into the Heart of Man to conceive.

'Tis hid in God, in his Wisdom and Counsel, and the *Eternal Purpose* which he hath purposed in himself, which can never be alter'd; 'tis hid in his glorious Perfections, which are all made over to true Believers for the comforting and ensuring of their Happiness by that all-comprehending Article of the New Covenant, *I will be to them a Father, and they shall be to me a People*. God, which is *Treasure* enough.

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'Tis *hid in Christ*, and in his *Undertaking* for us, which contains all that we need as *Sinners*, as God's being to us a *God*, contains all we need as *reasonable Creatures*. He the *Treasurer* of this *Treasure*, is intrusted as *Joseph* was in *Egypt* to dispose of it, as he was to lay it up; and in him it is safe. *All the Promises of God*, which are *real Treasures*, and the best *Securities*, are in him *Tea* and *Amen*.

'Tis *hid in the Scripture*, there it may be *found*, thence may be *fetch'd* by Faith acted on *Divine Revelation*, consenting to it with *Application* and *Resignation*. 'Tis in the *Parable* a *Treasure hid in a Field*, where it must be *dig'd for*, and the *Scripture* is *that Field*, which we must *make ours*, and *make use of*, and then the *Treasure* is *ours*; The *Word* is *nigh us*, and *Christ in the Word*. 'Tis *hid from the Wise and Prudent*, the worldly *Wise*, who look with contempt upon the *Field* of the *Scripture*, as *Naaman* upon the *Waters of Jordan*, preferring before them *Abana* and *Pharpar*, *Rivers of Damascus*; leaving *God's Fields* for a *Rock*, and for the *Snow of Lebanon*, as the *Prophet* speaks. But 'tis *hid* for the *humble and holy*, the *willing and obedient*; they have an *uncontestable*, *indefeasible Title* to it; in it they have a *Portion* that is *safe*, which neither *Moth* nor *Rust* can *corrupt*, nor *thieves break through and steal*; a good *Part*, which shall *never be taken away from them*.

Rom. 10.
8.

Luke 10.
21.

2 Kings 5.
12.

Jer. 18. 14.
Margin.

Mat. 6. 20.

Luke 10.
ult.

It is a *Treasure*, for it is laid up for *hereafter*; the *Bulk* of these *Riches* is that which is *reserv'd in Heaven* for *us*; a *Glory* that is to be *revealed in due time*; 'tis a *Treasure*, that will not only *sute the present Exigences* of the *Soul*, but will last as long as it lasts, and run parallel with its never-failing *Duration*. 'Tis an *everlasting Gospel* that is *preached to us*, that *Word of the Lord* which *endures for ever*, when all the *Glory of Man* is *wither'd* as the *Grass*; 'Tis a *Treasure*, which glorify'd *Saints* will be living plentifully and pleasantly upon to *Eternity*.

1 Pet. 1. 4.

Rev. 14. 6.

1 Pet. 1.
25.

3. It is of *universal Use to us*; and therefore it is a *Treasure*; 'tis not only *valuable* in it self, but every way *suitable and serviceable* to us. He that has a *Treasure* hath that which *answers all things*, and that the *Gospel* doth; 'tis *accommodated* to the *Case* of our *Souls* in all respects; and the *Riches of God's Glory in Christ Jesus* will, as the *Apostle* speaks, *supply all our Needs*.

Ecc. 10.
19.

Phil. 4. 19.

In our *Contemplations*, in our *Devotions*, and in our whole *Conversation* in the *World*, the *Gospel of Christ* is of

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constant Use to us, doth that for us which we need, which nothing else could do for us. We could have Acquaintance or Communion with God, but under Conduct and Direction of the Gospel; no comfortable joyment of our selves, nor Peace in our own Conscience but upon Gospel Grounds; nor any sure Rule of Speaking and Acting, but that which the Gospel furnisheth with in the Law of Christ; nor any powerful Principle of well-doing, but what is wrought by the Spirit of Christ.

John 6.
27.

It is a Treasure of Food for all those that hunger and thirst after Righteousness. It is Manna, Bread from Heaven, not a Pot of Manna but a Cloud of Manna: Bread which the Son of Man shall give, is that which endures to eternal Life, is the Pledge of it, and nourishes believing Souls to it. It is a Treasure of Physick for eased Souls that apply themselves to Christ as their Physician, and there is in it a Salve for every Sore, a Remedy for every Malady. And the universal Cures which Christ wrought when he was here upon Earth, were an indication of that inexhaustible Fulness of healing Virtue there is in the Gospel of Christ; as his Feeding Thousands with a little Food was of the abundant Nourishment there is in it to them who by Faith live upon it, to whom his Flesh is Meat indeed, and his Blood Drink indeed.

Eph. 6.
16, 17.

It is a Treasure of Arms and Ammunition for our spiritual Warfare, a divine Magazine, whence the good Soldiers of Jesus Christ may be furnished with Answers to every Temptation, and with the whole Armour of God with which they may not only secure themselves, but resist and vanquish their spiritual Enemies, and become more than Conquerors.

Deut. 33.
19.
Rom. 11.
12.

It is a Treasure in the World, it puts honour upon and puts Good into it; God's Love to the World, in sending his only begotten Son, that through him Righteousness and Life might be brought in where Sin and Death had reign'd, is the best Treasure that ever was in it, exceeding the Riches of the Sea, or the Treasures hid in the Sand. The enlarging of the Borders of the Church, the Spreading of the Gospel, is call'd the Riches of the World, the Riches of the Gentiles; and those Parts of the World that have the Gospel have no Reason to envy those that have the Gold, nor should wish to change with them.

It is a Treasure to any Nation or People; those are truly rich among whom the Word of Christ's Gospel

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ree Course and is glorified; that have it in its Purity, Power and Plenty, and *Christ* in that Chariot going forth and going on, conquering and to conquer. As *Wisdom* and *Knowledge* are the *Stability* of our Times, so the *Fear of the Lord* is our *Treasure*. Bibles and Ministers are the *Wealth* of a Nation; the Growth of Scripture Knowledge, and the Increase of the Gifts and Graces of Ministers, of their Zeal for *Christ*, and Love to the Souls of Men, may be reckon'd the *Growth of a Kingdom's Wealth*, of its Honour, and of its Strength.

Let us bless God, that we of this Nation, that you of this City, have this *Treasure*, and have it in such Abundance; that the Gospel of *Christ* is read, and preached, and profess'd among us, O that it were more practis'd and liv'd up to! The *Kingdom of God* among us is the *Treasure* of our Kingdom, let us see that we bring forth the Fruits of it, that we receive not the Grace of God therein in vain, lest we provoke him to take it from us, and give it to another Nation (for some where or other he will find a Place for it) that will make a better use of it. Dread the Loss of *Wisdom's Merchandise* more than of any Trade; of the *Liberty* of the Gospel more than our Civil Liberties; and deprecate the threatening Inundations of *Atheism* and *Popery*, either of which will rob us of this *Treasure*.

It is a *Treasure in the Heart* of every true Believer that receives it, embraces it, and is deliver'd into it, as into a Mold. If the Gospel of *Christ* has, as it ought to have, the innermost and uppermost Place in our Souls, if it commands us, if it constrains us, and so we become interested in its Promises and Privileges, we are rich, and increased with Goods, we are truly rich, rich towards God, rich in Faith, and Heirs of the Kingdom. And out of this good *Treasure in the Heart* a good Man upon all Occasions brings forth good things, for his own Use, and for the Service of others: As the good Householder, so the good Scribe, who is well instructed concerning the Glory of God, as it shines in the Face of *Jesus Christ*, from that Treasury produceth Things new and old, to the Glory of God's Grace and Truth.

Let us therefore get our Hearts enriched with this *Treasure* by a true and lively Faith in *Christ* and his Gospel: We are wretchedly and miserably poor till we do this; and then, and not till then, we begin to be wise for our selves. There are many that through Grace can call

God *theirs* in Covenant, Christ *theirs*, all the Benefits of the New Testament *theirs*. Come, O come and cast your Lot among them; receive Christ Jesus the Lord, give up your selves to him, to be ruled and taught, saved by him; and as you have received him, and resign your selves to him, so walk in him, and you have a Treasure which will be your Heritage for ever; and in mean time may be the Rejoicing of your Heart.

For the Second Doctrine, That Ministers are Earthen Vessels in whom this Treasure is put: What is laid up in order to its being used hereafter is laid up in some Vessel or other, where it may be ready when there is occasion for it, or to which those that have Occasion may have recourse; now the Treasure of the Gospel is committed to the Preachers of it, as Proclamations to the Messengers of the Government, to be dispers'd, and this is like putting a Treasure into Earthen Vessels.

They are said to have this Treasure, not only because they ought to have it, in their Hearts themselves, first to believe it, and to abide under the Impressions and Influences of it, for how can they expect to be instrumental in bringing others to the Belief and Obedience of it, which they do not themselves believe and obey? But because they have the exhibiting and dispensing of it to others. They have (as the Levites under the Law) the Charge of the holy things, because if there were not some to whom this Charge were committed, that which is every body's Work would soon be no body's Work. The Ministers of Christ are said to be Stewards of the Mysteries of God, and have the Keys of the Stores committed to them, that they may give to each of the Household the Portion of Meat in due Season; 'tis a Dispensation, not of Dominion that is committed to them. The Gospel is to be committed to their Trust, to the Use and Behoof of the Church of God, and all the Members of it; blessed be God, not excluding themselves; their Concern, therefore, is to pursue the Trust, and to be faithful to that.

The Preaching of the Gospel is put into their Mouths, and they are like John Baptist, the Voice of one crying in the Wilderness, crying as to Travellers in a Wilderness that have lost their Way, and if not called to, will wander endlessly; and they are but the Voice, God is the Speaker. The applying of the Seals is put into their Hands, the admitting Seal, the confirming Seal, by which the

1 Cor. 4.

1.

1 Cor. 9.

17.

1 Tim. 1.

re sacramentally invested in the Privileges of the Gospel, who by the working of the Spirit on their Hearts are become intitled to them: And thus they have the Treasure.

1. They are but *Vessels*, that afford no more, no other than what is put into them, nor can give but just as they have received. God is the *Fountain of Light and Life*, and living Waters, and all our Springs are in him: They are as all other Creatures are (Angels themselves not excepted) that, and all that, and that only that God makes them to be. 'Tis Christ that is the *Fountain of Gardens*, they are but *Cisterns*; 'Tis the *Commandment* that is the *Lamp*, and the *Law* is *Light*; they are but as *Candlesticks* in which this *Light* is set up, and by which it is held forth.

Ministers must remember this, and religiously adhere to their Instructions; and as they must dare to declare the whole Counsel of God, so they must not dare to declare any thing else under the Name and Shadow of that; but must be able to say they have received from the Lord that which they have delivered unto you; for a Man can receive nothing, which he can depend upon himself, or recommend to others with any Assurance, unless it be given him from above. You like not the Liquor that tastes of the Vessel; nor will a gracious Soul relish the Doctrine that is of Man and by Man; 'tis the pure River of Water of Life, clear as Chrystal, which proceeds out of the Throne of God and the Lamb, that waters the New Jerusalem, and makes it glad.

People must remember this, and not expect any more from their Ministers than from *Vessels*; we have a Gospel to preach, not a Gospel to make, we can but declare the Grace of God, we cannot bestow that Grace, and therefore why look ye at us, as if we could speak to the Heart? What is Paul, or what is Apollos? They are but Ministers, not Masters; they can but prophesy upon dry Bones, but to no Purpose, unless a Spirit of Life from God enters into them; they are but like Gehazi with Elisha's Staff, or Elisha with Elijah's Mantle; 'tis the Lord God of both that must do the Work.

2. They are but *Earthen Vessels*; 'twas agreeable enough to the external Glory of the Old Testament Dispensation, that the Lights of the Sanctuary should be put into golden Candlesticks, of pure Gold. But the Glory of the New Testament being spiritual, the exhibiting of the

the *Light* of that is in *Earthen Lamps*, like *Epictetus*. Some think here is an Allusion to *Gideon's* Soldiers, advancing to Battle in the Night took Lamps in the *Jud. 7. 16.* *Earthen Pitchers*, with the *glaring Light* of which upon the breaking of the Pitchers, the Enemy was terrified and so discomfited: By such *unlikely Methods* is *Christ's* Cause carried on, and yet is *victorious*.

Let us see why the *Ministers* of the Gospel are here compar'd to *Earthen Vessels*; in nine Things.

First, They are made of the same Mold with other People; all the Children of Men are *Earthen Vessels*; *1 Theff. 4. 4.* Body is the *Vessel* of the Soul, and it is of the *Earthy*; and Ministers are *Partakers of Flesh and Blood* as other Men are, *hewn* out of the same *Rock*, and digg'd out of the same *Hole of the Pit*.

God hath not sent us his Gospel by those Messengers, his that are *Spirits*, and a *Flame of Fire*, but by such that have *Bodies*, and are *Clods of Clay*, and *Worms of Earth*, as those are to whom they are sent: They *Job 33. 6, 7.* to you in *God's* stead indeed, and their Embassy is *honourable*; but as *Elihu* speaks, they also are *form'd out of the Clay*; and God in Compassion to us doth send forth to speak to us by *Men like our selves*, because, as it follows there, *their Terrors shall not make us afraid*, that of Angels would, if God should send his Errands to us by them; nor shall *their Hand* be heavy upon us.

St. Paul has an *earthly House*, which he expects *2 Cor. 5. 1.* *Dissolution* of, and finds already in the *Dissolving*; *St. Peter* a *Tabernacle* which he knows he must *put off*, tho' they were both great Apostles, and one of them had been in the *Third Heavens*, and the other on the *Holy Mount*. And it is not only an Honour put upon the Human Nature that God is pleas'd to commit the *Ministry of Reconciliation* to those of that Nature, but an encouraging Token of God's Favour and Good-will to us, and an Evidence to us that he is in earnest in the Embassy of Peace; for if the Lord had been pleas'd to kill us, he would not have shew'd us such things as these, *2 Pet. 1. 14.* unless would he have shew'd them us by those that are of *Bone* and our *Flesh*, who belong to that World which has justly a Quarrel with.

We are not only *Children of Men*, as you are, but *Eph. 2. 3.* *are by Nature* (blessed Paul puts himself into the Number) *Children of Wrath*, even as others, guilty and corrupt, and as certainly ruin'd and undone without a Saviour.

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as any of you ; we are making the same *Complaints* that you are, and groaning under the same *Burthens* ; we have the same need of the *Merit* of Christ for our justification, and of his *Spirit* for our Sanctification that you have ; we will never lay any other Yoke upon your necks, but what we desire to *submit* our own to, nor wish you to *embark* for another World in any other bottom, but what we desire to *venture* our selves and our own Salvation in ; we would *deal* for your Souls as for our own, for your Case is ours ; and therefore the Priests were taken from among Men, that they might deal tenderly with Men. Heb. 5. 1, 2.

Secondly, They are oftentimes in respect of their outward Condition mean and low, and of small Account, as earthen Vessels are ; not only Men, but Men of low Degree ; Sons of Earth, as the Hebrew Phrase is. Their family, perhaps, like Gideon's, poor in Manasseh, and Judg. 6. they the least in their Father's House ; that have nothing distinguishing in their Extraction or Parentage, their birth or Education ; they have reason to rejoice (as Christ tells his Disciples) that their Names are written in Heaven, but they must never expect to have a Name, Luke 10. 20. as the Names of the great ones of the Earth.

The First Preachers of the Gospel were poor Fishermen ; earthen Vessels indeed, bred up to the Sea, and before they were intrusted with this Treasure were unlearned and ignorant Men. Christ's Kingdom not being of this World, he did not make use of the Princes of this World, not Men of Honours and Estates, not their Learning or Politicks, but as the Poor receiv'd the Gospel, Mat. 11. 5. the Poor preach'd it.

And still they are not many Mighty, not many Noble, 1 Cor. 1: 26. that are called to this Work ; 'tis honourable enough it self, and needs not borrow any additional Lustre from the Glory of this World, which God would thus put Con- tempt upon, and give more abundant Honour to that part which lacked, as the Apostle speaks with Reference to the dispensing of spiritual Gifts. The Poor in the World are often made rich in Faith, rich in the Gospel Treas- ure.

Thirdly, They are subject to many Infirmities, to like Passions as other Men, and upon that account they are earthen Vessels, they have their Faults, their Flaws, their Weaknesses, as earthen Vessels use to have. John Baptist takes

John 3. 31. takes notice of it, that 'tis Christ only *who cometh from Heaven* and is *above all*, that is perfectly pure and less, but *he that is of the Earth is earthly, and speaketh of the Earth*; the *Treasure is Wisdom from above*, 'tis Heavenly and Divine, but the *Vessel* in which it is has too much in it of the *Wisdom from beneath*, for it is *Earthen*, and favours of its Original.

Heb. 7. ult. God hath chosen not only the *weak*, but the *foolish Things of the World*, by them to carry on his Cause, and by them to carry it at last. *The Law made Men Priests that had Infirmary*, and so doth the Gospel too. *Jesus* was a Prophet of the Lord, and yet pievish and passionate, and often out of Temper; *Elijah* himself was St. Peter at Antioch was to be *blam'd*, when he went with Barnabas into a piece of *Disimulation*; and I do not know if St. Paul at Antioch was not altogether to be justified when he fell out with Barnabas in a *Heat of Contention*. Phil. 1. 15, 18. There were those that preach'd Christ, *even of Envy and Strife*, and many that sought *their own Things more than the Things of Christ*, and yet as long as they preached Christ, and held forth the Gospel Treasure, St. Paul rejoiced in it: He was a great Apostle, who put himself in when he said, *If we say we have no Sin, we deceive our selves*.

Ministers are *Men*, and therefore it cannot be thought that they do what they do by *their own Power*, they are *sinners*, and therefore cannot be thought to do it by *their own Holiness*. They are pressing towards Perfection, but they have not yet attained, they own they have not, but they own it to you; and desire you will not think it worse of the *Treasure* that is put into their Hands, for any Mistake or Defect of theirs in other Things. You may see a *Divine Excellency* in that, tho' you see much *Human Infirmary* in the *Vessel* that keeps it. Bear with them then, and be not severe in judging them, whom you have so often heard going before you in judging themselves.

Fourthly, They are made of different sorts of *Earth*, *earthen Vessels* are; all of the same Nature, but not of the same natural Constitution; the *Bodies* of some are of a stronger make, and more cut out for Labour, while others are feeble and soon foil'd. Some have Souls that seem to be made of a finer Mold than others, *Quis maior luto finxit præcordia Titan*, the Capacities of the

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Minds more *elevated* and *enlarg'd* while others who yet have their Hearts upright with God, in Comparison with them, are but *Babes in Understanding*.

But those of the *finest Mold*, even the *China Vessels* are but *earthen ones*; the *Head* and the *Eye* in it, are made of the *same Earth* with the rest of the *Body*; and those that are of a *coarser Mold*, yet may as effectually answer the End in *keeping the Treasure*, as those of the *finest Composition*. The *living Creature* in *Ezekiel's Vision*, that had the *Face of an Ox*, did as good Service in his place, as that which had the *Face of an Eagle*. Therefore let not those of *eminent Gifts* be *puff'd up*, they are but *earthen Vessels*, nor let those of *meaner Abilities* be cast down or discourag'd, God can make them who seem poor, yet to *enrich many*. 1 Cor. 12. 15. Ezek. 1. 10.

A great deal of *Difference* there is likewise between some and others of those *earthen Vessels* in respect of *natural Temper*; some are more *bold*, others more *timorous*. Some more *warm and eager*, others more *soft and gentle*. I remember *Gregory* in his *Book de pastora-* *Curá*, observes, that *St. Paul* writing to *Timothy*, bids him not *strive*, but be *gentle to all Men*, and to *reprove with all long-suffering*; but writing to *Titus*, he bids him *rebuke sharply*, and *reprove with all Authority*, for which he gives this reason: That *Titus* was a *Man of a mild Disposition* and needed a *Spur*, *Timothy* more *sanguine* and needed a *Bridle*. Some are of a *sorrowful Spirit*, *serv'd*, and inclin'd to *Melancholy*, and that is turned to their *Reproach*, as it was to *David's* when he *wept and hasten'd his Soul with Fasting*; and to *John Baptist's*, who because he *came neither eating nor drinking*, not conversing so familiarly with the *World* as others did, they said, *He has a Devil*, He's a *craz'd distracted Man*: Others are of a *cheerful Spirit*, and *jocular* sometimes, and that shall be made a *blemish* in their *Character*, as because *Christ* came *eating and drinking*, they call'd him a *gluttonous Man*, and a *Wine-bibber*, a *Friend of Publicans and Sinners*. 2 Tim. 2. 24. — 4. 2. Tit. 1. 13. — 2. 25. Psal. 69. 10. Mat. 11. 18, 19.

So likewise as to the *manner* of exhibiting and dispensing the *Treasure*, there is a great variety of *Gifts*; *Apollos* is an *Eloquent Man*, but *Paul's Speech* is *contemptible*, yet his *Letters* are *powerful*. Even among the *inspired Writers*, there is a great variety of *Phrase and Diction*; much more among the other *earthen Vessels*, that are left more to themselves. And all these as far as they

C

have

have an aptitude to edifie some or other, either
 1 Cor. 12. *Learned* or the *Unlearned*, are wrought by *one and*
 7, 11. *self same Spirit*; and yet by Men of corrupt Minds, by
 the one and the other is expos'd to contempt. He
 delivers his message as St. Paul did in Tears, is ridicul'd
 as a *whining Preacher*; he that delivers it now and then
 with a pleasing surprizing turn, is ridicul'd as a *facetious*
 one; as *Isaiah* was banter'd for saying, *Precept must be*
 11a. 28. *on Precept, Precept upon Precept, Line upon Line, Line*
 10. *Line*, which in the Original is a Jingle of Words, *Line*
Per illuso- *betfas, Kas bekaf*; and this they made a Song of, *when the*
riam mi- *The Word of the Lord was unto them Precept upon Precept*
ungiv *Jeremiah* is jeer'd for saying, *The Burthen of the Word*
verba Pro- *the Lord*, and they said of *Ezekiel*, *Doth he not speak*
phetarum *ables?* And yet after all, laid to their Charge a *thousand*
sub san- *Things* which they knew not; but *Wisdom is, every be-*
nant. *will be justified of all her Children.*
Grot.

Fifthly, They are of different Shapes and Sizes as earthen
en Vessels, and *Vessels of Shells* use to be; notwithstanding our
 ing which they may all receive and keep safe, and must to pu
 ster the Treasure, according to their different Capacities expect
 While they hold the Foundation, Christ and him crucified, and the Truth as it is in Jesus, yet in Matters
 lesser moment, that do not so immediately affect the Faith
 Treasure, there may be a great variety of Sentiments observ
 and of Practice accordingly.

Rom. 14. It was so in the Apostle's Times, one believes he eat
 2, 5. eat all Things, another who is weak eats Herbs; one esteems
 one Day above another, another esteems every Day alike; are al
 both cannot be in the right; yet the Apostle interposes
 feth not his Apostolical Authority in the Matter, to determine
 termine it either one way or other: But rather chooses
 to give a Rule, which would be of lasting use to the Church
 Church, in all Differences of that kind, when Apostolical
 cal Authority should cease: And that is, each to practise
 according to their Sentiment, with true Devotion to
 God, giving him Thanks, and with true Charity toward
 their Brethren, not imposing upon them their own Sen
 timents, no nor so much as judging and censuring them
 or judging and despising them for practising according
 them; that both sides may reserve their Zeal for the
 weightier Matters of the Law and Gospel, Faith in Christ
 and Holiness of Heart and Life.

Sixthly, They are all what God the great Potter makes
 them, for if they are earthen Vessels, they are in his Hand

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land, as the Clay in the Hand of the Potter, who has a Jer. 18. 6.
 sovereign Power over them, and it is not to be ask'd,
Why hath he made them thus? The wise God knows Isa. 45. 9.
 what he designs Men for, and what use he will make of
 them, and *fashioneth their Hearts* accordingly; *Before I*
formed thee in the Belly, saith God to the Prophet, *I*
knew thee, and knew what Service I would employ thee
 in, and *formed thee* accordingly, fitted thee to be a weep- Jer. 1. 5.
 ing Prophet in calamitous Times. As God intrusts Ta- Mat. 25.
 lents with his Servants according to the Ability he has gi- 15.
 ven them; so he gives them Ability, according to the
 Talents he designs to intrust them with.

Therefore we ought not to *envy* the Gifts of those that
 excel and eclipse us, for *may not God do what he will with*
his own? Nor should we be discourag'd tho' our Capa-
 city be small, our Faculties weak, and the Sphere of our
 Activity low and narrow, if we be faithful in the little we
 are intrusted with, and diligent to improve it, it may
 be our Comfort, that 'tis the Place which God hath seen
 fit to put us in; and where he hath given but *one Talent*, he
 expects the Improvement but of *one*, for he is not a hard
 Master.

Seventhly, They are all Vessels of Use and Service in
 the Family, tho' they are but *earthen ones*. The Apostle 2 Tim. 2.
 observes, that in a great House, there are not only Vessels 20.

of Gold and Silver; (the Angels that are God's Mini-
 sters in the upper World, and employ'd in this, are Ves-
 sels of Gold and Silver, Vessels of Honour) but there
 are also Vessels of Wood and Earth, which are compara-
 tively Vessels of Dishonour. But it doth not therefore
 follow, that they are no Part of the Furniture of God's
 House. If the Feet shall say, because I am not the Hand, 1 Cor. 12.
 or the Ear shall say, because I am not the Eye, I am not 15, 16.
 of the Body, Is it therefore not of the Body? God knows
 how to make use even of *earthen Vessels*, how to make
 them truly beautiful and valuable by putting a Treasure in-
 to them, which may be and must be received from them,
 and use made of it.

Eighthly, They are oftentimes despis'd and trampled up-
 on by Men, notwithstanding the Honour God has put up-
 on them, and are thrown by as *despis'd broken Vessels*,
 and Vessels in which is no Pleasure. So this Similitude
 of the *earthen Vessels* is explain'd here, in the following
 Verses, where the Apostle shews, that he call'd himself Ver. 8, 9.
 and his Fellow-Apostles *earthen Vessels*, because they 10.

Chap. 6. were troubled on every side, perplexed, persecuted,
8, 9. cast down; and because they past by so much distress
and evil report, as deceivers and unknown, tho' they were
true and well known.

It has often been the Lot of some of the most faithful
useful Ministers of Christ to be loaded with Reproach
Psal. 123. and Calumny, to be exceedingly filled with the scornings
4. them that are at Ease, and the Contempt of the Proud
and to have all manner of Evil said against them for
Lam. 4. 2. Thus the precious Sons of Zion, comparable to fine Gold
Isa. 49. 7. and every way preferable, have been esteemed as earthen
Pitchers, the Work of the Hands of the Potter. Our Lord
Jesus himself was one whom Men despis'd, whom the
Jews abhorr'd, and the Disciple is not better than his Lord
and Satan finds his Account in it, for by casting Dirt
on the earthen Vessels, he prejudiceth the Minds of Men
ple against the Treasure that is put into them. But
I remember Archbishop Tillotson somewhere expressed
it) 'tis no Disparagement to be laugh'd at, but to desire
to be so; nor ought we to think the worse of the Food
at Christ's Table, because it is not serv'd up in Plate,
in earthen Vessels.

Lastly, They are frail and mortal, and dying, and
on that Account they are earthen Vessels. Thus the
Apostle explains it here, We which live are always delivered
Ver. 11. unto Death; they are dying daily, and yet this is so
1 Cor. 15. from being any allay to the Rejoicing, which they have
31. Christ Jesus our Lord, that the Apostle protests the
Truth of it by that rejoicing, as a thing of unshaken Con-
fidence. These earthen Vessels are soon broke, and
turn to their Earth. They must needs die, and are like
water spilt upon the Ground, which cannot be gather'd up
again, but blessed be God, the Treasure in them is not
so. The Word of the Lord abides, but the Prophets
Zech. 1. 5. not live for ever.

They are worn out with their Labours, and as the
2 Cor. 12. spend, they are spent in the Service of Christ and Society
15. They are subject to the same Decays of Nature, the
same Distempers of Body and Mind, the same Accidents
and the same Infirmities of Age as others; they are
flowers at the best, and will shortly be broken Cisterns
Flowers at the best, and will shortly be wither'd Flow-
ers. I have said, ye are gods, but ye shall die like Men
for ye are earthen Vessels.

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Ministers are *Workmen*, and they shall accomplish as a traveling their Day, and having patiently born the burthen and heat of it, shall be call'd in by the Shadows of the evening to receive their Penny, and enter into their Rest; they are *Watchmen*, and when they have staid their time shall be reliev'd; they are *Soldiers*, and their Warfare will shortly be accomplish'd; *Witnesses*, and their Testimony will be finish'd; they are Christ's *Embassadors*, and will be recall'd; and an exchange made. This is not the World, that *Ministers* and *People* are to be together for ever in; O that the one in *Preaching*, the other in *Hearing*, and both in *Praying* would look upon themselves, and one another as *dying*, that what their hand finds to do therein, they may do with all their might.

For the Third Doctrine, Therefore God has put the treasure of the Gospel into earthen Vessels, that the Discipline Power which goes along with the Gospel, may be so much the more glorified. The great Design of the Everlasting Gospel is to bring Men to fear God, and give Glory to him; and that he may be the more glorified, those who employ'd in propagating it that were least likely for such a Purpose, that his Strength may be manifested in the weakness of the Instruments. He ordains Strength out of the Mouth of Babes and Sucklings, that thereby he may perfect Praise; as if this were the Perfection of the Divine Praise, not only to help the weak but to employ the weak. And he chuseth to make use of such, to commend the Wisdom of this World, and that he that glorieth, may glory in the Lord, and give Glory to him. 1 Cor. 1. 31.

There was an Excellency of Power going along with the Apostles, which appear'd to be of God, and not of themselves.

1. To strengthen them for the Work they were employ'd; to preach down Judaism and Paganism, and to preach the Kingdom of a crucified Jesus, was a Service that requir'd a far greater Strength, both of Judgment and resolution than the Apostles had of themselves, so that they had not been full of Power by the Spirit of the Lord Mic. 3. 8. Hosts; they could never have spoken as they did with that Wisdom, which all their Adversaries were not able to gain-say or resist; could never have made such vigorous attacks upon the Devil's Kingdom, nor have gather'd in such a large Harvest of Souls to Jesus Christ. They were in Labours more abundant, and yet like their Master,

ster, did not fail nor were discourag'd, for tho' they had
 2 Cor. 3. and own'd that they were not sufficient of themselves
 5. such a Service, yet they found their sufficiency was
 Phil. 4. 13. God, and they could do all Things through Christ strength-
 ning them.

2. To support them under the hardships that were
 upon them. Therefore God chose the Service of
 Men as were despis'd and run upon, that he might ma-
 nifest his own Power in keeping the Spirit he had made
 and made fit for his own use, from failing before him.
 One would wonder, how the Apostles kept up their
 Spirits, 'twas not by any Power of their own, but un-
 derneath them were the everlasting Arms; and when they
 2 Cor. 1. were pressed out of measure above Strength, so that they
 8, 9. spair'd of Life, yet they did not faint, being born up by
 the Power of a God that raiseth the Dead. Then it was
 that Christ's Strength was made perfect in St. Paul's weak-
 Acts 10. ness, when he was enabled not only to bear Reproaches
 24. and Persecutions, and Afflictions for Christ, and to
 none of these Things move me, but to rejoice that he
 counted worthy to suffer Shame for Christ; to glory in
 2 Cor. 12. these Tribulations, and even to take Pleasure in them.
 9, 10. Let it never be said, it was by any Power of their own,
 that the Apostles were enabled to bear Shame so boldly
 Col. 1. 11. and Sorrow so cheerfully, and to die daily, and yet to live
 pleasantly; no, it was according to Christ's glorious Power,
 and by his Might that they were thus strengthened to
 to all Patience and Long suffering with Joyfulness.

3. To give them Success in that great Work to which
 they were call'd. The World was to be enlighten'd by
 the Lamps, and enrich'd with the Treasure that was
 lodg'd in these earthen Vessels: By their Agency the
 Kingdom of the Redeemer was to be set up upon the Ruins
 of the Devil's Kingdom, the Stream of the World was
 to be turn'd, the Sea must be made to fly, and Jerusalem
 must be driven back; this Work shall be done; therefore
 such earthen Vessels shall be made use of in the doing
 of it, that it may appear, that the victorious Power that
 doth it, is not that of the Apostles, but that of a Divine
 Rom. 15. Power; it is not what they have wrought, but what
 18. God has wrought by them to make the Gentiles服
 2 Cor. 10. dient; 'tis mighty through God to the casting down of
 4, 5. imaginations, and the captivating of high Thoughts.
 Rom. 1. Gospel of Christ is the Power of God to Salvation, and
 16. that as in his Chariot the exalted Redeemer goes forth
 Rev. 6. 2. conquering and to conquer.

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O the wonderful Atchievements of the Gospel! The
 trophies of its *Victory* over the Powers of Darkness!
 the numerous Instances of its convincing, converting,
 sanctifying Power! How many *sinful* Hearts have by it
 been made to tremble, and how many *gracious* Souls to
 triumph! Had the Preachers of it been Princes or Poli-
 ticians, had they been Philosophers or Orators, this Suc-
 cess would have been attributed to them; but when they
 were such *despicable* Men, and so *despised*, Men that like
 their Master were of *no Reputation*, it must be own'd,
 that therefore so many are brought to *believe their Re-* Isa. 53. 1.
Arm of the Lord is revealed to them.

Now for the Application of this.

First, Let us see how this Scripture is *this Day* ful-
 fill'd, in the removal of the *Master* of this Assembly from
 his *Head*. The Gospel Treasure was faithfully dispens'd
 here, but hereby it appears to have been put into an
 earthen Vessel, that the Vessel is broke, and is return'd to
 the Earth out of which it was taken. We are here be-
 lieving the Death of a Minister of Christ, who was en-
 rich'd with the *Gospel Treasure*, was enrich'd with spi-
 ritual Gifts, and has been in his Day instrumental
 through the Grace of God to *make many rich*, but he
 yet hath finish'd his Course.

My *Personal Acquaintance* with him was *small*, and
 therefore I wish'd and labour'd, that this Service had
 been put into the Hands of some other Person, every
 one better able to do him Justice; but since it is thrust
 into my Hands, I think I need not study to do any o-
 ther Honour to his Memory, than to take Notice of the
 Honour God hath done to his Ministry, in Blessing it
 to the Conversion and Edification of many precious
 souls; which I find there are Multitudes ready to bear
 their Testimony to; who though they have had many
 instructors in Christ, have call'd him their *spiritual Fa-*
 ther, for under his Preaching the Grace of God hath
 brought them from darkness to light, and from the Power
 of Satan unto God; and those who have been effectually
 brought, he has been many Ways instrumental to build up
 their most Holy Faith. And this I know, there were
 many very judicious Christians, and who had spiritual
 senses exercis'd to discern Things that differ, to whom his
 saying and Preaching were both very acceptable and
 very servicable; and who sat down under his Shadow
 with

with delight. Yet none more mindful than he, that was an *earthen Vessel*, an Instance of which comes to Thoughts; I once saw a Letter from him, to which instead of his Name he subscrib'd himself, *Dust and Ashes*. Now if those that have obtained Mercy of the Lord be faithful, are to be esteem'd very highly in Love for the Works sake, much more are they to be so esteemed, who have obtained this further Mercy, to be Successful in the sake of the Fruit of their Labours.

Two Things he was an eminent Example of,

1. *Great Industry and Courage in his Work*, while Health and Strength were continued to him. It is a great Blessing to any Man to have a good Constitution of Body, and especially to a Minister, and it is a great Talent that must be accounted for; such a one he had, and made a good use of it, for he labour'd more abundantly, on Lord's Days, on Week Days, in season, and out of season, and was in his Element, when he was in his Work. He took Pains in preparing what he preach'd, and took Pains in delivering it, and did not think that either one would excuse for the other; either that if a Sermon were well studied, it was no Matter how dully and carelessly it was preach'd; or that if it were preach'd with liveliness, it was no Matter how slighty and superficial the Preparation was; no, he knew, that they who are made *Fishers of Men*, have need to mind their Business, both when they are fishing, and when they are mending their Nets.

You that knew fully his Doctrine and manner of Preaching, remember with what *unwearied Vigour* he went on in his Work for many Years, how he went from Strength to Strength, and his Bow was renewed in his Hand; with what Courage and Holy Contempt he look'd upon the Reproach of Men, and their Revilings, and like the Prophet, *Set his Face as a Flint*, for the advancing of his Godliness. And he found that in waiting on the Lord, he renew'd his Strength, and therefore would not hearken to those who suggested, *Master, spare thyself*. They that are enabled to do thus have reason to be thankful, while those that are not may yet be very useful, and ought not to be discourag'd, since God requires, and will accept and bless, according to what a Man has, and not according to what he has not. So much was his Heart set on his Work, that finding a Complaint under his Hand, of his being unreasonably depriv'd of needed and desir'd

ministrations, in which he would willingly give his
 ins, as that which was a great Grief and Burthen to
 m; I have reason to think, that which at length *sunk*
Spirits, and *broke his Strength*, was not so much his
working, as his *not working*.

2. *Great Chearfulness and Holy Confidence*, when he
 the *Day of Death* approaching. Many that are very
 y and *Pleasant* while they are *well*, and in *Health*,
 when they come to be *Sick*, when painful threatening
 stemperers grow upon them, when they find *Death*
working in them, and that they are already taken into
 custody of its Messengers, how are they *cast down*, and
 how is their *Countenance fallen*. But it was not so with
 m; the chearfulness of his Spirit being founded on a
 good Bottom, continued to the last; and he walk'd
through the Valley of the shadow of Death, as one that e- Psal. 23.
 n there fear'd no Evil. 4.

He look'd back with Comfort upon *all the way in which* Deut. 8.
 Lord his God had led him in this *Wilderness*; and en- 2.
 urag'd his Family to trust in God and his Providence,
 m the Experience which he had had of God's Good-
 ss to him, and particularly in the abundant Kindnes-
 he receiv'd from his Friends, now in his last Illness;
 which he had a very grateful Sense of, and for which he
 re Thanks to God.

He look'd forward with Comfort upon a Blessed State
 t'other side Death; when he found Nature sensibly
 taying, he said to some of his Friends; *Well, if God*
any more Work for me to do, he can repair these De-
ns, and will do it: And if not, blessed be God I have a
Home to go to, and this is a good Time to go Home.

A little before he dy'd, he said to those about him,
 he had *Four Props.* which he *staid himself upon*; and that
 found them *firm*, and they did not *sink under him*;
 when he *lean'd on them*. (1.) *The Incarnation of Christ*,
 and his taking our Nature upon him. (2.) *His Oblation*
 himself a *Sacrifice for our Sins*. (3.) *His Resurrection*
 m the *Dead for our Justification*. And, (4.) *The In-*
cession which he ever lives to make for all that come to God
him. These he resolv'd to rest upon; thus to him to
 he was *Christ*, and to die *Gain*; Christ was *all in all* to
 m; thus, thus he ventur'd into the invisible World;
 us embark'd for *Eternity in the never-failing Bottom*
 Christ's *Mediation*; as a poor Sinner in the Arms of
 All-sufficient Saviour. And it is the Excellency of

our Holy Religion, that it furnisheth us with *Comforts in dying Moments*, and enables us to triumph over Death and the Grave, as those that through Christ are *more than Conquerours*.

Secondly, Let us see what *Improvement* we may make of the Truth contain'd in this Text, and confirm'd by this Providence, that we have the Gospel-Treasure in *earthen Vessels*.

(1.) It may be many Ways instructive to us that *Ministers*, and may mind us of our Duty.

1. Are we *earthen Vessels*? Then we have reason to be very humble, and low in our own Eyes; and to take great Care that we never think of our selves above what is meet, but always think soberly. Let us watch over our Spirits, that we harbour not any Conceit of our selves, or Confidence in our selves, or Contempt of our Brethren, remembering what we are. We are but *Vessels*, *1 Cor. 4. 7.* have nothing that's valuable but what we have received, and are intrusted with, and if we have received it, we have received it but in trust, why then do we boast? Or what have we to boast of? We are no more, no better than what the Free Grace of God makes us every Day.

We are of the Earth, and therefore it becomes us to *abase our selves* before God, and to put our Mouth in the Dust, and acknowledge our selves unworthy to speak for, or speak from the Lord of Glory. We are of the same Mold with others, and therefore ought to condescend to the meanest of the Flock of Christ for their Good, and to be so far from lording it over God's Heritage, to make our selves the Servants of all; as being less than the least of all Saints; and the veriest Dunghil Worms that ever call'd God Father. *Gen. 18. 27.*

2. Are we *earthen Vessels*? Then let us not be indigent of our Bodies, nor of their Ease, or Appetites. We need not needs so much ado about an *earthen Vessel*, when we put all our Care and Pains about it we cannot alter the Property of it, but brittle it is still, and must inevitably be broken after a while. Let not this *earthen Vessel* be cherished and made an Idol of, nor the Belly made a god of. But let it know its Place, let it be kept under, and brought into Subjection, and kept employ'd as a Servant to the Soul in the Service of God; our principal Care must be about the Treasure, duly to dispense that, and about the Vessel, only in order thereunto. We then indeed make much of our Bodies, 'tis the most we can make

1 Cor. 9. ult.

make of them, when we make use of them as Instruments of Righteousness to God's Honour.

3. Are we earthen Vessels? Then let us not be empty Vessels; a Vessel of Gold or Silver is of considerable value tho' it be empty; but an earthen Vessel, if empty, is good for little, but is thrown among the Rubber; let us get our Hearts replenished with the Gospel Treasure, in sanctifying Grace for our own Benefit, and in spiritual Gifts for the Benefit of others. Let us be fill'd with the Knowledge of God and Jesus Christ, fill'd with the scriptures, fill'd with Devout Affections and Holy Dispositions, that we may be thoroughly furnished for every good Word and Work; and in order hereunto, let us give Attendance to Reading, to Meditation, and as long as we are still improving and adding to our Stock, that we may bring forth things new as well as old; and it may appear, tho' we are still spending, we have still, by the Blessing of God on our Studies, fresh Supplies.

4. Are we earthen Vessels? Then let us be clean Vessels; 'tis enough, that as earthen, we are mean by Nature, we cannot help that, but let us not make our selves vile by Sin. Let us possess these earthen Vessels in sanctification and Honour, as Temples of the Holy Ghost, 1 Theff. 4. which 'tis Sacrilege to pollute; the Bodies of all Christians are so, much more the Bodies of Ministers, with whom the Gospel Treasure is lodg'd, who are therefore concern'd to keep themselves unspotted from the World and the Flesh, lest if like Eli's Sons they make themselves 1 Sam. 2. vile, they make even the Sacrifices of the Lord to be abominable, as good Food is in a dirty Vessel. If they must be clean, that bear the Vessels of the Lord, much more Isa. 52. must they be so that are themselves his Vessels. Let 17. our Converse be with all Purity, nor let any blot of 1 Tim. 5. any kind cleave to our Hands; let us carefully avoid 2. every Lucre, and every filthy Lust, every thing that looks like it, and leads to it. And since it is our Business to Psal. 26. compass God's Altar, let us with the Priests under the Law, frequently wash in the Gospel Eaver; Lord, not my Feet only, but also my Hands, and my Head, and my John 13. heart.

5. Are we earthen Vessels? Then let us take heed of rubbing one against another, for nothing can be of more fatal Consequence than that to earthen Vessels, no nor to the Treasure that is deposited in them. It is not only the Duty of Ministers in Conformity to the Design of

their Ministry to be at Peace among themselves, but their Interest, for if they clash with one another, sides are in danger of being broken; no better can be of it, when the Potsherds strive with the Potsherds of Earth; they that think because they are stronger they can crush the weaker, should remember, they are still but earthen Ones, and it may prove a crush themselves.

What if some, according to the Light God has given them, stand up for a *Christian Liberty*, in those Things wherein others according to the Light God hath given them yield to a *Christian Obedience*, since there are on both sides, that do it unto the Lord, and give Thanks, why should they judge or set at nought each other, they are both earthen Vessels, that have their infirmities, and seeing through a Glass darkly may be shaken; why should they not bear with one another, love one another, strengthen the Hands of one another, since they both are intrusted with that Treasure, which consists not in Meats and Drinks, but in Righteousness, Peace, and Joy in the Holy Ghost.

Let us therefore study the Things which make for Peace and unite our Zeal against Popery, that common Enemy; for if God for our Sins should suffer that to prevail against us, it will be a Rod of Iron to break in Pieces all these Potters Vessels; and we cannot do it better in vice, than to quarrel among our selves; for if we devour one another, we shall soon be consumed one another, at least so far as to become an easie Prey to a great Devourer.

6. Are we earthen Vessels? Then let us bear Contempt and Reproach with Patience, and not think it strange, or fret at it. It would contribute very much to the Quiet and Repose of our own Minds, if we could but learn to *spernere se sperni*, to despise being despised, and not to be disturb'd or mov'd by it; now those who over-value themselves, cannot easily bear to be under-valued by others; let us therefore not only by keeping a good Conscience have this to say, as to those who think and speak ill of us, that it is false and unjust, and our Hearts condemn us not: But by keeping the Grace of Humility in its Strength and Exercise, have this to say, as to those who think and speak slightly of us, that they cannot but have a meaner Opinion of us than we have of our selves; let us lay us lower before Men, than we lay our selves

Day before God. What else can *earthen Vessels* expect but to be despis'd, and thrown under Foot? Let us make sure the Honour that comes from God, and then reckon it a *very small Thing* to be judged of *Man's Judgment*. 1 Cor. 4. 3.

7. Are we *earthen Vessels*? Then let us often think of being broken and laid aside, and prepare accordingly. We are in use for a while, and it is our Honour and Delight to be employ'd in the Service of Christ and Souls. But what is our *Strength*, that we should hope to be always employ'd? And what is our *End*, that we should expect to prolong our Life? Is our *Strength* the *Strength of Stones*? Or is our *Flesh of Brass*? No, we are *earthen Vessels*, and are hastning to the Dust; let us therefore work the Works of him that sent us while it is Day, let us fill up our Time with that which will turn to some good Account or other, and improve all our Opportunities of doing good, tho' it be in the lowest Sphere of usefulness, as those that know and consider the Day of our Service is *hastning off*, and the Day of our Account is *hastning on*. Let us follow our Work with Vigour and Resolution, that at length we may finish our Course with Joy and Honour; in a believing Expectation, that these *earthen Vessels*, tho' sown as you have seen in *Weakness, Dishonour and Corruption*, shall shortly be raised in *Power, and Glory, and Incorruption*; these vile Bodies made like Christ's glorious one, according to the mighty working, whereby he is able to subdue all Things to himself, that in *Glory*, as well as *Grace*, the Excellency of the Power may be of him. Job 7. 12, 12.

John 9. 4.

(2.) This Doctrine may be of use to you all. Are your Ministers *earthen Vessels*?

1. Thank God for the Gospel Treasure, tho' it be put into *earthen Vessels*; nay, thank God that it is in such *Vessels*, that it may be the nearer to you, and the more within your reach; and give all Diligence to make sure your Interest in this Treasure. What will it avail us, that we have the Gospel in our Land, if we have it not in our Hearts; that we have the sound of it about us, if we have not the savour of it within us? That we have Bibles in abundance in our Houses, and in our Hands, if we have not a Bible Religion reigning in our Souls? You are laying up Treasures of this World's Wealth; it may be, O that you would be so wise for your Souls and Eternity, as to lay up for your selves that Treasure, which

which will make you *rich towards God*? Which will send you *rich out of this World*, when Death will strip you of all your Possessions and Enjoyments here?

1. *Estem the earthen Vessels for the Treasure's sake that is put into them; esteem them highly in Love, Ministers of Christ, and Stewards of the Mysteries of God* 1 Cor. 4. and as such make use of them, and shew respect to them the greatest Honour and Pleasure you can do them, to draw from the Treasure that is put into them, in your profiting by their Ministrations, and making your presence to appear. As far as you find they deliver Christ's Errand, receive it and them for his sake.

And since they are *earthen-Vessels*, do all you can to strengthen their Hands in their Work, to forward it, to further the Success of it; and take heed of doing nothing to discourage them. Throw not those Vessels to the Ground presently, because in some thing or other they do not please you; for remember they are *earthen Vessels*, and they are *your own*. They that by their loose and irregular walking, or by their unruliness, peevish Strifes, sadden the Hearts of faithful Ministers, do more than they think of towards the hindering of their Work, and the shortning of their Days, and perhaps will have a great deal to answer for shortly.

3. *Bless God that the breaking of the earthen Vessel, is not the Loss of the Heavenly Treasure. Ministers are but the Word of the Lord endures for ever, and a Seed of Ministers shall be raised up to preach it, and a Seed of Christians to profess it, both which shall be accounted to the Lord for a Generation.* Psalm 22. Ministers hold forth the Light, but it shall not die in their Hands; they hold the Treasure, but it shall not be bury'd in their Graves; tho' we see the End of the Conversation of those who have spoken to us the Word of God, have seen their Exit, we shall see them no more, yet we are sure that Jesus Christ is the same yesterday to day and for ever.

And therefore since Christ has provided, that there should be a Succession of these *earthen Vessels*, why should not you look out accordingly? Apply your self to him that has the *Residue of the Spirit*, and that holds the Stars in his right Hand, and attend his Conduct.

4. *Let the Glory of all the Benefit you have, or may have by the Ministry of the Gospel, be given to God, to him only; to him intirely, for from him the Excellency of Power is.* No Praise is due to us, we have a great deal

A FUNERAL SERMON.

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our selves to be *asham'd* of, and nothing to *boast* of,
trusting to trust to; the more we do for God, the more
 are indebted to him for *employing* us in his Service,
 and *enabling* us for it; and therefore let every Crown
 be cast at the Feet of Free Grace, and every Song sung
 the humble Tune of, *Psalm 115. 1. Not unto us, O*
Lord, not unto us, but unto thy Name give Glory.
 5. Let the Consideration of the Frailty and Mortality of
 our Ministers, quicken you to make a diligent Improve-
 ment of their Labours, while they are continued with you.
 You have the Treasure in earthen Vessels, therefore de-
 cay not to make it yours, lest the Vessels that are most
 fitly to convey it to you should break, and others such
 could not be rais'd up, and so you come short of it.
Behold now is the accepted Time, therefore put not off
 the great Work you were sent into the World about to
 carry further Time: But to Day, while it is called to Day,
 hear the Voice of Christ, and heed it. *Yet a little* John 12.
while is the Light with you, therefore walk and work 36.
while you have the Light. He that will not send to you
 a Messenger from Heaven, will not send to you by
 a Messenger from the Grave; if you believe not *Moses*
 and the Prophets, your Ministers, when once laid in the
 dust, shall be no more Reprovers to you; nor *Samuel* be-
 rais'd from the Dead to advise *Saul*, who would not be
 advis'd by him while he was with him. By these there-
 fore be admonish'd now, at length in this your Day, to Luke 19.
 know and understand the Things that belong to your 41.
 peace, lest you despair at the last, when they are hid
 from your Eyes.

FINIS.

A Short
ACCOUNT
OF

Mr. *Daniel Burges*.

HE was born about the Year 1645, at *Ston* in *Middlesex*, where his Father Mr. *Daniel Burges* was at that time Minister, but afterwards remov'd to *Sutton* in *Wiltshire*, and then to *Collinburn Ducis* in the same County, a very considerable Living, I am told, of about 400*l.* *Annum*. And thence he was turn'd out by the *Act of Uniformity*, chusing rather to quit it on the fatal *Babylonish* day, 1662. than to wrong his Conscience; with what little he had of his own, by the Blessing of God, made a Shift to maintain and educate a numerous Family.

This Son of his being look'd upon to be a Child of pregnant Parts, he sent at Nine Years old to *Winchester* School, and after some time he was chosen into the Foundation, where, as is suppos'd, he continu'd till he remov'd to the University; He was enter'd Common of *Magdalen-Hall* in *Oxford*, in *Michaelmas* Term, 1664, when we take him to be but about 15 Years of Age, great was his Proficiency. That House then flourish'd much under Dr. *Henry Wilkinson*, that was then Principal of it, but was turn'd out by the *Act of Uniformity*. His Tutor was one Mr. *Northmore*, a *Devonshire* Man of great Note for Piety and Learning, and an acute Disputant.

One that was his Contemporary in *Magdalen-Hall* gives us this Account of him, that he was observ'd to

very close hard Student, and his Demeanor in the House was in all Respects very good.

He continued there till he was Batchelor's standing; but then he and some others his Co-temporaries in the same House (Mr. Brice, and Mr. Cudmore) scrupling something that was required of them for their Degree, as I am inform'd, chose rather to wave taking it, than to submit to the Impositions they were then dissatisfied in.

Soon after that he left the University, and went to his Father's in the Country; and in a little while went to be Chaplain to Mr. Foyl of Chute in Wiltshire; and hence mov'd to the same Post in the Family of Mr. Smith of Tedworth in the same County, where he was Tutor to his Son, and some other Gentlemens Sons. After some Years he was courted by the Earl of Orrery, Lord President of Munster, (who was Mr. Baxter's great Friend) to go over with him to Ireland; which he did about the Year 1667.

The Earl set up a School at Charlevill, for the strengthening of the Interest of the Protestant Religion in that Kingdom, and nominated Mr. Burgess the Head Master of it; there he had the Education of the Sons of many of the Nobility and Gentry of that part of Ireland. After he left that School he was for some time Chaplain to the Lady Mervin, near Dublin.

He was ordain'd in Dublin by Dr. Harrison, Dr. Holt, and some other Ministers there. There he married Mrs. Briscoe, by whom he had a Son and two Daughters.

He continued in that Kingdom about seven Years; but his Father growing infirm, sent for him over to settle near him, which he did in the Year 1674.

He took up his Residence at Marlborough, in Wiltshire, where he applied himself closely to the Work of the Ministry, as the Difficulty of the Times would permit, for he had the Courage to put to Sea in a Storm, and when very few Non-conformists did.

He labour'd abundantly, and with great Success, at Marlborough, and in the Parts adjacent, and afterwards preached stately at Baden, and occasionally at Hungerford, Ramsbury, Alborn, and other Places thereabouts.

And as he was much follow'd by those that lov'd and valu'd his Ministry, so he was greatly persecuted by those that hated it, and much Hardship he underwent. Being once taken up for preaching, he was committed to the Common Jail, at *Marlborough*, where he had nothing either to sit down or lie down upon, but was forced to walk all Night, till next Day his Friends got Bed in to him at a Window. He was likewise deny'd Copy of his Commitment. But after some time he came out upon Bail; his Prosecutions at Assizes and Sessions were very expensive to him; and as he laboured so he suffer'd abundantly.

The Violence of his Persecutors in the Country length forc'd him to *London*, about the Year 1683, where he was when the Dissenters had some breathing time allow'd them in 1687, and then he first began to be taken notice of in the City; and some little Singularities he had in his preaching, made him to be the more and the more taken notice of. And in a little time his Hearers were very numerous; (and among them divers Persons of Distinction) form'd themselves into a Society and took a Meeting-place for him in *Bridges Street*, near *Covent Garden*; divers of them were the Remains of *Dr. Manton's* Congregation thereabouts. There he continued many Years.

After that Turn of the Tide, in Favour of the Dissenters, he was advis'd by a great Man, to take his Advantage against those in the Country, who had persecuted him beyond the Law; but he said No, he freely forgiven them, and would never meditate Revenge.

He often said he chose rather to be profitable than fashionable in his preaching, and that he thought it cost him more Pains to study Plainness, than it did to study Fineness; and that he would be willing to go out the common way to meet with Sinners, to persuade them to return to their God. That's the best Key, (said he) that fits the Lock and opens the Door, tho' it be not Silver or Golden one. And many have acknowledged that they came to hear him at first only to scoff at him, and make a Jest of what he said, but went away under such Convictions about the Concerns of their Souls and another World, as, it was hoped, ended in a happy Change of their Spirits.

In his Preaching he insisted mostly upon the first and great Principles of Religion, which all good Christians are agreed in, and one that was a very competent Judge told me, he thought he had as good a Faculty in demonstrating them, and making them plain and evident, as most Men he ever heard. He much lamented, and vigorously oppos'd the Growth of Deism and Infidelity among us; saying, he dreaded a *Christless Christianity*. He meddled not with Party-Matters, or Matters of doubtful Disputation, but plainly made it his Aim to bring People to believe in Jesus Christ, and to live in a Godliness and Honesty. He was particularly careful to explain the two Covenants of Works and Grace, and to guard against the two Rocks of Presumption and Despair.

He was observ'd to be very serious in Prayer, and not allow himself there such Liberties of Expression as he sometimes took in preaching.

He had a great Dexterity in resolving Cases of Conscience, abundance of which were brought him from other Congregations as well as his own.

He now and then us'd some plain Similitudes or surging Turns of Expression, or little Stories, such persons as we find Bishop *Latimer's* Sermons full of, (that celebrated Preacher and Martyr) which by some were turn'd to his Reproach; but it is certain many particular Stories were maliciously father'd on him, that were abominably false, and were rais'd by a lying spirit only to obstruct his Usefulness; and in the general he was industriously misrepresented by many, who to be fear'd therein discover'd no Kindness for serious Godliness; a Gentleman having once the Curiosity to hear him, when he had done, could scarce be made to believe that that was Mr. Burges; for, saith *I never heard a better Sermon in my Life!*

This Moderation was known unto all Men, and he said he car'd not for being distinguish'd by Denomination, but that of a *Christian of Anti-*

He was a most agreeable Man in Conversation, (which I can say concerning him of my own Knowledge) ingenious and pleasant, and his Discourse good and of use of Edifying. He had Wit and Learning, and used them aright.

He was much respected by many considerable Men and like St. Paul pass'd by Honour and good Report, well as by Dishonour and evil Report. The Excellent Dr. Bates, I am told, had a particular Kindness to him.

His Delight was much in his Study, and there he spent most of the Day; and was uneasie when he was interrupted, or call'd from it, unless it were to do his good Office. He went from Strength to Strength in Work, and chose rather to wear away, than to be away.

It is well known, he had many very sore Trials, the latter end of his Time, and some of them went near him, the Unkindnesses, at least apprehended, of some of his Friends, much nearer than the Insults of his Enemies; which yet, saith he, "I have never inclin'd to express my Feeling of, to any Friend save *Eloah*, Immanuel only. But it must, and shall be said to the People of New Covenant Grace (so he goes on in the Psalm I have by me) "of never-failing Grace, All my Nights are not sleepless, all Days are not restless, every Fear is not found faithless, nor are all Enemies found unfaithful, "All disturbed Studies are not tasteless, all the disaffected Sermons have not proved fruitless; All the various Troubles have not been comfortless, nor the Comfort mix'd with them successless. Some Grapes have been gather'd from both sort of Thorns, and the Thorn wherewith the Tree is so much soiled, 'tis hoped to make it the more fruitful. Remember (saith he) I add, when you see me not, and when I shall be no more; I am near Home; and whatever falls out betwixt and Home, I shall strive my self, and encourage such as you, to maintain a Holy Gospel Alacrity, Cheerfulness. Because it is most sure, (1.) Our Lord approves it, and requires it in all States. (2.) Our Lord Jesus is anointed to give it to us. (3.) Our Lord's Infirmary-Helper is lent to work it in us. (4.) Our Lord's generous Enemy is advantag'd by our want of it. (5.) Our Lord's spiritual Bread to strengthen us. (6.) Our Lord's Bright Armour to adorn and defend us. He thinks you therefore in your Supplications for yourselves, and for a poor Servant of that Lord, in Oblation and Intercession we count our Best and our Riches; content, I hope, as *Luther* spake, to let our Names be vilified, so that his Name may be Hallowed.

and Glorified. I am sure New Covenant Grace is cordial and very supporting, and I hope no Day shall pass without my Experience thereof.

During his Last Sickness, which continued some months, and was purely a Decay of Nature, he had a great Composure of Mind, and was very much in a heavenly Frame. He express'd an intire Submission to the Divine Will, often repeating the Words of David, *I shall find favour in the Eyes of the Lord, he will bring me again to see the Ark and his Habitation; but if not, where I am, let the Lord do with me as seemeth good in his Eyes.* He said, if he must work no more, he would rather be idle under Ground, than idle above ground.

His great Weakness disabled him from speaking much, but that most that he did say was heavenly and profitable. He once said, a little before his Death, *I thank God, I have been dying every Day in the Week.* With God (said he) is terrible Majesty, and that the guilty World will find e're long. *Who can dispute an all-knowing God, evade his Charges? But there is a Mediator, an Immaculate, O for a Christ, or else I die! O for that Covenant-disabling Act to make him ours!*

The Evening before his Death, a Friend that came to see him, speaking of Publick Affairs, said, it was heard there would be a Storm: He answer'd with cheerfulness, *but God will house some of his Children first.* And when he was so weak, that he could scarce speak as to be understood, he said, *Well, Here's all Trouble at the Gate, but when got through it, no more, no more.* And when he seem'd to be fainting away, and one of his near Relations thereupon cry'd out in a Fright, when he recover'd himself, he ask'd, what was the meaning of that Shriek? *We thought you had been dying,* said (2.) they: *And what if I had?* Said he; *what needed that Confession:* Thus willingly, thus cheerfully did he enter into the Joy of his Lord.

(5.) He was Bury'd at St. Clement Danes Church, *Jan. 31. 1713.*

The Books he publish'd were these. *Soliloquies,* which he Printed in Ireland. Mr. Noah Web's Funeral Sermon in 1675. when he was in Wiltshire. And after he settled in London, *A Call to Sinners,* written at the Request

Request of Judge Rotheram, for the use of condemned Criminals. Three Questions plainly Resolv'd. A course of the Lord's Supper. Counsel to the Rich, an Address to King William. Of Reconciliation to Characters of a Godly Man, more or less, grown in Grace. The Christian Decalogue. Hastiness to Anger reprehended. Directions for reading the Word of God profitably. Golden Suffers, the First Sermon preach'd to the Societies for Reformation of Manners. Holy Contentment the Faith. Duties of Parents and Children. Preaching the Scriptures Divine Original. Sure Way to Wealth. Funeral Sermons on Mrs. Hook, Mr. Fleming, Dr. H. and the Countess of Ranabagh. A Sermon in the Morning Exercise, 1689. concerning the Conversion of the People. The most Difficult Duty made easie, or Directions to bring our Hearts to forgive Injuries. Foolish Talking and Jestings, Describ'd and Condemn'd, in a Sermon on Eph. 5. 4. Rules for hearing the Word, with care and saving Benefit. Forty Aphorisms concerning Rich Persons and Antidotes; the Sins whereby Poverty tempts, and helpful Considerations against them. Mrs. Sarah's Funeral Sermon. The Death and Rest, Resurrection and blessed Portion of the Saints, with the Work of a Redeemer and Redeemed. Man's Whole Duty, and God's wonderful intreaty of him thereunto. Advice to Parents and Children. And a Latin Defence of Nobility, entitled, *Appellatio ad Fratres Exteriores*.



FINIS.

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